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A LETTER OF ADVICE

To a Young

GENTLEMAN

Leaving the

UNIVERSITY,

Concerning his Behaviour and Converſation in the World.

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AN ADVERTISEMENT From the *PRINTER.*

THE Gentleman concerned in this Paper being assured, that he is not the onely one, that needs these Instructions, and that the benefit he reaps by them, would not be the less by their being publick, has so far befriended the World, as to expose them to

the view of all: But it being the peculiar fate of Letters, to be at the diſpoſe of thoſe to whom they are ſent, this has not perhaps thoſe advantages and acceſſions which would have been given it, had the Inditer been the Publiſher; yet as it is, all kind of Readers will be entertained, from the uſefulneſs of the Subject, the variety of Matter, the freedome that is taken, and the conciſeneſs of the Suggeſtions, which will further oblige them to meaſure the words, not by

their

their Number, but Weight. If this be perused by men that live up to the advises proposed, they cannot but be confirmed and gratified, to find themselves so luckily transcribed; and if this falls into the hands of Novices (for such are all once, if experience must make men wise) this little Vade mecum *shall suddenly enrich them with a Treasure of observations, which they may hourely employ, and [illegible] to do so, even while they live: Nay all must be gainers here,*

when they find the good Christian reconciled to the good Companion, and the Scholar taught to be a Gentleman.

It hath been observed that elaborate studied Discourses, have not been so contributive to Wisedome, as the Memoires and private remarks of eminent and conversing Persons, and it is to be wished that they would Communicate their experiences a little more, and that some would insist on this Subject so minutely, as to descend to the particulars of behaviour

haviour that befits men in their ſeveral Qualities and Profeſſions, this would be a greater kindneſs to all Societies, then that which is intended them from the Experiments and modern Improvements that are now the boaſts and tryumphs of ſome Virtuoſi.

To J. L. Eſq; at *Oxford.*

Sir,

To mr Joh. Lane a Gent. Comonor of xtch. Oxon.

Sir,

YOu have been infinitly advantaged by your Education in the Universfity, which will have a perpetual good effect upon you, and give you *Lustre* in the eyes of the World: But that you may be further *useful* and *acceptable* to mankind, you must *pare off* something you have contracted there, and *add* also to your own

own ſtores from *Obſervation* and *Experience*, a way of learning as far beyond that by precept, as the knowledg of a Traveller exceeds that which is gotten by the Map.

An Academick life is an *Horizon* between two worlds, for men enter upon it children, and as ſuch they muſt judg and act, though with difference according to their own pregnancy, the ingenuity of their Teachers, and the manner of their being taught, and when they paſs from

from thence, they launch into a *new world*, their paſſions at high water, are full of themſelves, as young men are wont to be, and ſuch as are dipt in unuſual learning, and if they go on ſo, they are loſt: Beſides that, there is a Huſk and Shell that grows up with the learning they acquired, which they muſt throw away, cauſed perchance by the childiſhneſs of their State, or the Formalities of the place, or the *ruggedneſs* of *retirement*, the

the not considering of which hath made many a great Scholar unserviceable to the World.

To propound many *Rules* for the management of your self were to refer you back to the Book again, and there is even a *native discretion* that some are endowed with, which defends them from Gross absurdities in Conversation, though there be none but may be helped by some admonitions.

I suppose you to under-

stand

ſtand the nature of *habits* and *paſſions*; I ſuppoſe you likewiſe what I know you to be, to be *adviſable*, *obſervant*, and of a *ſedate temper*; therefore you will be ſufficiently inſtructed with a few Intimations: For he that reflects upon himſelf, and conſiders his paſſions, and accommodates himſelf to the World, cannot need many directions. I ſuppoſe you alſo to be *principl'd* with *Religion* & *Morality*, which is to be valued before any *learning*, and

is an eaſe and pleaſure to the mind, and alwaies ſecures a firm *Reputation*, let the World be never ſo wicked: No man ever gains a Reverence for his Vice, but virtue commands it, Vicious men indeed have been popular, but never for being ſo, but for their virtues annexed, they adminiſter their Imployments well and wiſely, they are civil and obligeing, they are *free* and *magnanimous*, they are *faithful* and *couragious*. It is alwaies ſome brave

brave thing that recommends them to the good opinion of the World

The advices I here lay down are rather *negative* then *positive*; For though I cannot direct you where you are to sail throughout your whole course, yet I may safely shew you where you must not split your self. And the first Rock I discover, on which young *Scholars* shipwrack themselvs is, *Vaunting* of the *persons* and *places* concern'd in their Education.

I therefore adviſe you to be ſparing in your Commendations of your Univerſity, College, Tutor, or the Doctor you moſt there admire, for either all is taken for granted, or you onely betray your affection, and partiality, or you impoſe your Judgment for a ſtandard to others, you diſcover what you think, not what they are, an early kindneſs may make you as blind as an unjuſt prejudice, and others will ſmile to ſee you confi-

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dent of that which it may be they know they can confute. This holds in all kinds of Commendations, which should be modeſt and moderate, not *unſeaſonable*, not *unſuitable*, not *hyperbolicall*, for an exceſs here, creates envy to the perſon extoll'd, and is a virtual detraction from others you converſe with, and your own underſtanding is meaſured by it. Nay it is a preſumption in ſome to commend at all, for *he that praiſes another, would*

have him valued upon his own judgement.

Therefore it is a diſparagement to be commended by a Fool, except he concurs with the Vogue, or ſpeaks from the mouth of another; you muſt indeed when you ſpeak of mens perſons (which without provocation ſhould never be) repreſent them candidly and fairly, and you are bound to give your Friend his due Elogy, when his fame is concerned, or you

are required to do it, or may do him a kindneſs in it. But remember that when you give a perſon a particular character, it receives its eſtimate from your wiſdome; be temperate therefore as well as juſt.

When you come into Company, be not *forward* to ſhew your *Proficiency*, nor impoſe your *Academical* diſcourſes, nor glitter affectedly in *terms of Art*, which is a vanity incident to young men that have confidence

and

and heat of temper. Nor on the other hand muſt you be *moroſe* or *difficult* to give an account of your ſelf to *inquiſitive* or *Learned* men; let your anſwers be *direct* and *conciſe*; It is both your *Wiſdome* and your *Kindneſs* to come to the point at firſt, onely in conferences or debates, ſpeak not all you have to ſay at once in an *Entire Harangue*, but ſuffer your ſelf to be broached by degrees, and keep an Argument for Reſerve; What

you

you ſay at firſt may perhaps give ſatisfaction, however you gain Reſpite for *Recollection*, and when all is out at laſt, you will be thought to have more in ſtore.

And becauſe the mouth is the Fountaine of Our Weal or our Woe, and it is the greateſt inſtance of prudence to rule that little member the *Tongue*, and he indeed is *a perfect man that offends not in Word*, for all our follies and paſſions are lett out that way, there are many

many things to be obſerved in the managing of diſcours, I onely ſay in general, that you muſt not ſpeak with *heat* and *violence*, nor with *Reflection* upon mens perſons nor with *Vanity* and *Selfe-praiſe*: No man therefore ſhould be his own *Hiſtorian*, that is, talk of his own feats, his travels, his conferences with great men, *&c.* Not boaſt of his *Deſcent* and *Alliance*, nor recount his Treaſure, or the manage of his Eſtate, all which wears out the

the greateſt patience, and *without a provocation* expreſſes an intollerable Vanity, and implyes a believing that others are *affected* and *concerned* in theſe things as much as himſelf. The like weakneſs is talking of ones *Trade* or *Profeſſion*, to thoſe that neither *mind* it nor *underſtand* it. Indeed if the company be all of one piece then debating any thing that Relates to all may be uſeful, but it is impertinent in mix'd company to betray onely

onely your *skill* or *inclination*. In like manner he is not to be brook't, that over a Glaſs of Wine will turn Stateſman or Divine, perplex good Fellows with *Intrigues of Government*, *Caſes of Conſcience*, or *School Controverſies*, which are too *ſerious*, and too *ſacred*, to be the Subjects of *common talk*? Let no mans Vice be your *Theam*, not your Friends, becauſe you love him, not your Enemies, becauſe he is ſo, and in you it will be

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expounded partiality and revenge, not of any other, becauſe you are certainly unconcerned in him, and may poſſibly be miſtaken of him: Let not the Lapſes or ridiculous accidents or behaviours of men that are in *drink* or in *love* be taken notice of after, or *upbraided* to them in jeſt or earneſt, for no man loves to have his *folly* remembred, nor to have the conſequences of *Wine* or *Paſſion* imputed to him, and he cannot but like you worſe,

if he finds they have left an *Impreſſion* upon you. *Every mans fault ſhould be every mans ſecret*, as he ſins doubly that publiſhes his own ſhame; for he adds ſcandal to the ſin; ſo does every man increaſe the ſcandal that is the propagator of it.

When you carve out diſcourſe for others, let your *choice* be rather of *things* then of *perſons*, of *Hiſtorical* matters rather then the *preſent* age, of things *diſtant* and *remote*, rather then at *home*, and

of

of your Neighbours, and do not after all these *Restrictions* fear want of discourse, for there is nothing in the *World* but you may speak of it *Usefully* or *Pleasantly*, every thing (saies *Herbert*) is *big with Jest*, and has *Wit* in it if you can find it out.

As for *Behaviour*, that is certainly best, which best expresses the *sincerity* of your *Heart*; I think this rule fails not, that that kind of Conversation that lets men into your *Soul*, to see the goodness

of your *Nature*, and the Integrity of your *Mind* is moſt acceptable, for be aſſured, every man loves another for his *honeſty*, to this every *knave pretends*, and with the *ſhow* of this he deceives: Nay the *ſenſual love* of bad men is founded upon this; Nothing loves a *Body* but for a *Soul*, nor a *Soul*, but for ſuch a *diſpoſition*, as anſwers to that Idea of goodneſs which is in the *Mind*.

This is that, that reconciles you to ſome *meens* at the

the *first congress*, for usually you read mens *Souls* in their *Faces* if they be young and uncorrupted, and you for ever *decline* some *countenances* which seem to declare that some *Vice* or *Passion* has the *mastery*, and though some times you are deceived, yet you persist in your *prepossession* till the *behaviour* doth signally confute, what the countenance did threaten.

This makes a *starcht formal behaviour* odious, because it is forced and unnatural,

and assum'd as a disguise, and suffers not the *Soul* to shine *clearly* & *freely* through the outward actions.

First then your *actions* must discover you to be your *own Master*, for he is a miserable *slave* that is under the tyranny of his *passions*; And that fountain-teeming pair *Lust* and *Rage* must especially be subdued.

That of *Love* (to give it the milder name) so far as it is *vicious*, I take to be seated *principally* in the *Fan-*

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cy, and there you must apply your Cure, for I ascribe its *vehemence* not so much to the *constitution*, as the pampering of the Body, and mens letting loose their *Eyes* and *Tongues* and *Imaginations* upon amorous Incentives, and not keeping a fence and awe of *Religion* upon them. For if you live in an age and place where *shame* and *civil penalties* have no force, you must have recourse to *Religious* means and the *Grace* of God for *Restraint*:

Lust

Luſt is more *diſtinctly forbidden* by our *Chriſtianity*, then any other thing; Therefore it ought more Sacredly to be avoided.

If you grow *troubleſome* to your ſelf, In Gods name make uſe of that *Honourable* Remedy he has provided, and in the Interim, if you can allay your *Fancy*, and keep your *Inclinations undetermined*, I think a *promiſcuous* converſation is the ſafeſt; for many that have lived in the *ſhade* and *retire-*

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ment, when they came abroad were ruined by doting on the *first thing* they met with, and this is of the *effect* of *distance* and *caution*.

The other *Spring* of mischief is *Anger*, which usually flames out from an *untamed Pride*, and *want of Manners*, and many other untollerable Infirmities, so that there is no living in the World without *quenching* it, for it will render you both *troublesome* and *ridiculous*, and you shall be avoided by

all

all like a Beast of prey. The *Stoicks* pretend to be ſucceſsful *Eradicators* of this *paſſion*, and their *Books* may be uſefully read for *taming* it. But themſelves have retained many ill humours behind, which are worſe then a *tranſient Rage*, and are moſt abhorrent from all Society, as *Moroſeneſs*, *Faſtidious contempt* of others, *Peeviſhneſs*, *Caption*, *Scurrility*, *Wilfulneſs*, &c. which iſſue from ſome *tempers*, and ſome principles which men are apt to ſuck

in to feed their natural diſpoſitions with, whereas the World is not to be entertain'd with frowns and dark looks; Be as ſevere *ad intra* as you will, but be wholly complaiſant *ad extra*, and let not your ſtrictneſs to your ſelf make you *cenſorious* and *uneaſie* to others, thus many *mortified* men have been very *unruly* to the great ſcandal of what they profeſſed.

Avoid therefore *going to Law* at your firſt ſetting out, for

for that will teach you to be *Litigious* before your temper is well fixed, and you will contract an habit of *Wrangling* with your Neighbours, and at last delight in it like a *Sophister* with arguing in the *Schools*, you may observe many who have entred upon *intangled Estates* to become vexatious, and have quite lost the *debonairness* of their dispositions.

Be alwaies *mild* and *easie* to those that are about you, your *Relations* and *Servants*,

not

not onely for their ſakes but your own, if you be diſpleaſed at every *Peccadillo* you will become *habitually froward*, which you cannot put off when you appear abroad, and remember that if you be *eaſie* to your ſelf, you will be ſo to every bodie elſe, and you will be *welcome* every where.

This produces *comity* and *affability*, which is a great Ornament of *Behaviour*, this argues you *well within*, and that you are a *lover of man-*

kind: It is a mixture made up of *civilities* and *freedome*, ſuited to the condition of the perſon you converſe with, a quality as to *modes* and *circumſtances* we fetch from beyond the Seas, for the meer *Engliſhman* is ſuppoſed to be *defective* in it; as being rough in addreſs, not eaſily acquainted, and blunt even when he obliges, though I think it not worth the charge the *Gentleman* is at that *Travells* for it: Nay I am ſorry for the poor returns

turns many make, that import hither the *aire* and *carriage*, and *assurance* of the *French*, therewith quitting their own staple native commodities of much greater value, the *sincerity* and *generosity* of the *English disposition*. None is more *melted* with a civilitie then an *Englishman*, but he loves not you should be *Verbose* and *Ceremonious* in it, take heed therefore of *overacting* your civilities to men *unconcern'd* in you, that must conclude

you *impertinent* or *designing*. *Freedome* is likewise acceptable, and a great advantage to a Converser; We commonly make it the *effect* of familiarity; but it should be the *cause* of it, but prudence must bound it, and apply it. Be free when you *speak*, when you *give*, when you *spend*, when you allow your *Time* and *Company* to your Friends, let nothing of *confinement*, *formality*, or *difficulty* be discerned: If you can do a kindness do it

at

at *firſt*, that is a double obligation, and evidences that it was in your heart before it was ſuggeſted to you, the return of thanks will be but cold, if the obliged finds that *Importunity*, *neceſſity*, or *after reaſonings* did extort it from you.

If you would have an Intereſt where you live, there muſt be *legible* in all your actions, *Juſtice* in your dealings between man and man, this is the *cheapeſt* and the *greateſt policy*, and this alone

will ſecure your Reputation with the *Populo*, to this purpoſe I onely adviſe two things.

1. You muſt be an exact keeper of your word: a promiſe is a *debt* which you ſhould pay more carefully then a *Bond*, becauſe your *honeſty* and *honour* are the *ſecurity*. Be punctual even in ſmall matters, as meeting a Friend, reſtoring a Book, returning a Paper, *&c.* for failing in *little things* will bring you to fail in *great*,

and

and alwaies render you *ſuſpected*, and you ſhall never be confided in, even when you mean moſt heartily.

2. Have a ſpecial care of your *debts*, I know ſcarce any can alwaies avoid *contracting* them, but he that *neglects* them is profligate and undone as to the world: If you would eat in quiet, never run in *debt* for what you *daily conſume*, he that is *neceſſitated* to this is the proper object of an Almes: When you *borrow*, chooſe rather

rather a rich Creditor, and a great Debt, then many trifling Debts diſperſed among poor people, a poor mans little Debt makes the greateſt noiſe; Deferr not therefore to pay *Mechanicks, &c.* their *utmoſt dues*, for they are craving and clamorous, and conſider onely your *condition* in the world and not your preſent *Exigence.*

Prudence muſt be diſcernable in your actions as well as *Juſtice*, and that will appear

pear in nothing more then in the choice of *Confidents* and *Dependants*; your moſt diffuſive love to mankind cannot be extended very far, for the Verge of your knowledg is not, and need not be great, out of *acquaintance* you chooſe *Familiars*, and out of theſe you pick *Friends*, and you muſt not expect them to be ſuch as are deſcribed in Books, and talked of by *Philoſophers*, that's a *Romantick* thing onely to be found in *Utopia* or

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the *new Atlantis*: If any such are, they must be in a *Monastery* or *Recess*, where *Business* and *Understanding* are in a little compass: It is sufficient for you to find the *effect* of one such Friend in many. You may cull one out of each of those *Eminent Professions* that you may be concern'd in, and make them your *Confidents* in their several spheares. You go not to a *Lawyer* for *Physick*, nor to a *Merchant* to be resolved in a *Case of Conscience*, though both

both do love you and ſerve you in what they may.

Make no man your friend *twice*, except the *Interruption* was through your own miſtake, and you have done pennance for it. Every *welwiſher* is not *capable* of being made your Friend, nor every one that you think is *honeſt* and *faithful*, there muſt be a *ſuiting* your humor, and a mutual *ſerviceableneſs*, and ability to give *advice* and to *take* it, and ſuch a propotion of *temper* as that he ſhal not,

not, through vanity or levity, or uncertainty, *betray himself* or *you*. He that is not *ſtanch* in preſerving of *ſecrets* cannot be a Friend, ſuch is a *talkative* man that uſes his mouth for a *ſluce* to let out all that's in him, this argues a great weakneſs in the head, for a ſhallow underſtanding preſently *judges*, and paſſes *ſentence*, and is *poſitive* in it

Never tell any man you have a ſecret but dare not tell it, you ſhould either go further

further or not have gone ſo farr, and preſs no man *vehemently* to keep concealed what you have committed to him, for that implies you *ſuſpect* what you have done, and that you *diffide* in his prudence: It diſcovers your *value* of things, and provokes him to *incontinence* and breach of truſt, for there is an Itch in mankind to be greedy of thoſe Fruits that are moſt zealouſly forbidden, and ſome prohibitions do even excite deſire.

Reſervedneſs by ſome is accounted an *Art* and a *Vertue*, I think it is a fault, and the ſymptome of a *ſullen* or *ſtupid* nature, and I know it to be *unwelcome* to all Societies: I like a plain *communicative* man, he is *uſeful* and *acceptable* to the World, and be aſſured that a *dark cloſe reſerved* man ſhal never have Friends, no man will *take* you into his heart that cannot *get* into yours; let your Intentions be never ſo ſincere: and I know not what

a good man need be afraid of, *if no hurt be in him, no hurt will come out of him.*

It is true *openheartedneſs* has a Latitude, and diſcretion muſt bound it, and aſſign its degrees, according to your *kindneſs* to them, or their *nearneſs* to you, and none ſhould ſee all within you, for it may be, *infirmity*, *vice*, or *diſcontent*, lies at the bottom. Nor is it fit to *ruſh* into diſcourſe before Superiours, this is a greater rudeneſs then to deny them their

place and *respect*, the like *Reverence* must be had to the *aged*, and most *experienced*, and such as speak out of their own *profession*, neither would I have a man *lye open* to the scrutinies, and pumpings of every *Pragmatical Inquisitor*; such assaults must be managed by *art*, you must put by the thrusts, by *slight* rather then *strength*, for no force must be discerned, in such cases he that *drolls* best evades best; but when a man *demurrs* at an easie question,

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and is shie of speaking his mind, and passes into another shape, when the matter inquired for is *common* to all, or *prejudicial* to none, and when he delivers any thing it must be received as a great secret, though not fit or worthy to be kept, it argues him weak and formal, and by his *rarities* he laies up, you may guess at all his *Closet*.

From all this you may infer, how far the *reporting of News* may be convenient; If your would be popular,

you muſt indulge this *humor* of mankind, though the young man is not ſo much the *Athenian* in this as the aged. If you live remote from the City, have all publick *Occurrences* as earlie as you can, you oblige your Neighbours by it better then with the greateſt entertainment; ſome are terrified from ſpeaking what they hear, becauſe it is the trade of ſeditious men to ſpread *Rumours* and falſe *Reports*, I think there needs not ſuch caution,

caution, if what is related be ſomewhat at *diſtance*, or a *common* concern, or not *evil* in it ſelf, and *hurts* not the *fame* of others.

Tell no *News* to one that *pretends* to be a *Stateſman*, and ask none from him, not the firſt, for he will ſeem to know it before, or be angry his Intelligence was no quicker, not the laſt, for he thinks ſecrecy becomes him, and he loves not to be an *Author*.

You may *gueſs* mens tem-

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pers by the *strain* of their Intelligence. Converse not therefore with *mutinous dispositions*, and be sure you represent the actions of your Superiours *Candidly*, as *peace* and *charity* & *obedience* does oblige you; let your errors be alwaies on the right hand, for every good Child is so far from *exposing*, that without *beholding*, he endeavours to *cover* the nakedness of his Father.

It is the method of nature, and all Common-

wealths,

wealths, that there be a *dependence* of the leſſer upon the greater, the weak upon the ſtrong; therefore if you aim at *Imployments*, you muſt *lean* upon ſome beſides your own *virtue*, and have *Patrons* and *Aſſiſtants* to advance you: I know no greater advantage for a *qualified man* then to ſtand in the way, for every man muſt let out his affections upon ſome and have his *Creature*, and that is choſen by *Chance* or *Fancy*. You ſee when friends meet,

meet, their *presence* does excite a Chearfulness and Vivacity with which they entertain one another, and this speaks their sincerity better then any words they can utter, this holds *proportionably* in all degrees of Conversation, take notice therefore of your *first accosting* any person, he will be presently inclined to like or dislike, and he cannot but give some *indications* of it.

Observe then the *Eye* rather then the *Tongue*, and apply

apply not your ſelf where you was *at firſt diſcouraged*, if the circumſtances of your affair did not cauſe it: If you prove the *Favourite* of a Great man, deſire not the *Monopoly* of his Ear, for his miſ-adventures will be *imputed* to you, and what is well done will be aſcribed to himſelf.

Allow your ſelf ſome time for *buſineſs* every day; *no man ſhould be in the World that has nothing to do in it*, yet never proclaim your ſelf

very

very buſie, for a little hint will ſerve any that is not much *Impertinent*, and the leſs buſie you ſeem, the more you are admired when your work is diſpatched.

Recreation is as neceſſary as *Buſineſs*, which ſhould be rather of the *Body*, then the *Mind*, becauſe that ſuffers moſt in *Sedentary Imployments*; In this you muſt have Reſpect to the *place* where you live, and your *aſſociats* there; In ſome parts of this Kingdome many of the

the *Gentry* underſtand nothing *beyond* a Horſe or a Dog, and can talk of nothing *beſides* it; Therefore if you be not a *Huntsman*, or a *Faulkoner*, you cannot converſe with them. Yet this is really better then the *Effeminate* divertiſements of the *City*.

Take heed of Playing *often* or *deep* at *Dice*, and Games of chance, for that is more *chargeable* then the ſeven deadly ſins; yet you may allow your ſelf a cer-

tain eaſie ſum to ſpend at Play, to gratifie Friends, and paſs over the Winters nights, and that will make you indifferent for the event. If you would read a mans diſpoſition ſee him Game, you will then learn more of him in one hour, then in ſeven years converſation, and *little Wagers* will try him as ſoon as great Stakes, for then he is off his *Guard*. Equanimity at Play which is not the *effect* of uſe, argues a man manageable for any

thing,

thing, he that crowes and inſults with ſucceſs is paſſionate, and is uſually the ſame that Frets and Quarrels at misfortunes.

All Society is *linked* together with ſome common thing that entertains them, thus *eating*, and eſpecially *drinking*, is become the *Ligament of Converſation.* In this you are *daily* concern'd in ſome degree, let this be with a viſible *chearfulneſs* and *pleaſantneſs*, for that is wholeſome both for *Body*

and *Mind*, as *Phyſitians* and *Divines* will inform you. It will make you welcome to all, and by this may accompliſh their ends upon the World.

Be not *over Critical* about eating, for an *Epicure* is very troubleſome; though this Luxurious age hath made it a piece of *Learning*, yet me thinks tis much below a brave man to be *anxious* for his Palate, and to have his thoughts and pleaſures confin'd to a Diſh of Meat.

Judg

Judg rather for *health* then *pleaſure*, and *diſquiet* none with *diſparaging* the food, or *niceneſs* about it, and be not much afraid of the unwholſomneſs of what is ſet before you, except it be your conſtant Dyet, for uſually you ſee nothing but ſome will commend it, and our common Tables furniſh us with nothing that a temperate eater may not eat with ſafety.

Confine none when you drink to your *Meaſures*, and expect not that others ſhould

do as you do, tis both *uncivil* and *unreaſonable* to *impoſe* on Company, nor yet muſt you ſeem to be under any Reſtraint by them, but be *flexible* to the Inclinations of the whole, and that with Readineſs. Every man ſhould keep a *ſtint*, he that *palliates* it, is moſt pleaſant, yet if you *publickly* declare your reſolution not to treſpaſs beyond your *meaſures*, when you are found to command your ſelf, you will not be ſollicited any fur-

ther,

ther; when you have come up to your ſtandard, *recede ſilently*, and do not magiſterially oblige the Company to break up with you, much leſs ſtay to be an *unconcern'd Spectator* of their Levities; but give others the ſame liberty, your ſelf deſires to take.

I might extend ſuch kind of Obſervations to many other Subjects, but I muſt deſiſt, begging your pardon for playing the *Dictator*, and being ſo Dogmaticall in what

what I utter. I know they will not fit *all men*, nor do they pretend to cure *all faults*, nor are they designed to expreſs *your needs*; But they may prevent Inconveniences, and help you to read men, and diſcover where they fail, and let you ſee what Reliſhes with the World. They are obvious and eaſie in themſelves, for *nice and ſubtle things do not guid mankind*, but plain and common Rules, and by *Analogie* with theſe laid down

you

you may judg of other matters as they Occur. And I cannot but acquaint you, that they are the *effect* of your *worthy Fathers* Influence on me; who, extending his paternal Care to all *Circumstances* for your good, ingaged me upon your *Quitting your Academick Station*, to propound to you some *Directions* concerning *Conversation*. And I have pitcht upon such as are *grounded* on *vertue*, yet tend to render you acceptable, even to the worst,

worſt, and he has done me honour in judging me capable of ſpeaking to this Subject: If they accompliſh not the *utmoſt* I intended, at leaſt they will do no hurt, but diſcover my own private ſence, and be a teſtimony of that kindneſs which is owing to your Relations, by

Your unfeigned Friend and Servant.

R. L.